



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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### IDOLATRY RENOUNCED.

*Extract of a letter from Rev. Joseph Kam, dated, Island of Amboyna, (India Secs) 19th January, 1825.*

"In December, 1823, I called at Elpaputy, which consists of two populous villages. Mr. Starnink, one of our Dutch missionaries, strongly desired me to remove him from that place, having now been laboring there for almost three years, and there not being any fruit from his labours; which was also the advice of the Resident, who thought it would not be advisable for him to remain; but I said to him, 'My dear brother, try but one year more, because God is able to assist you, and bless your painful labors in his own appointed time.' On the 29th September, 1824, (nine months afterwards) when he had again admonished both the chiefs, or rulers of the villages, on account of their bad conduct in worshipping the dumb idols, some of the inhabitants hearing this began to be angry; and on the same evening, when he was engaged in service at church, they went to his dwelling house and put fire on the top of it, on purpose to burn it down; but no sooner was the fire there, than a shower of rain, for about half an hour, quenched the flame.

After the service was over, his servants told him of the circumstance. Immediately he required the chiefs to come before him to give them notice of what had happened. After this they promised to call the villagers on the following morning, to be present before the house of Mr. Starnink; when he asked the people, in general, to prove them, what was the reason of such bad conduct as that appeared to be to him, which had happened on the past night, whether this was the reward for the assistance he was always ready to give them, and *still* was ready to give them, in times of sickness and disease, as well as medicines, and for instructing their children in reading the Holy Scriptures. Not one of them was able to answer him, being too well convinced of their bad conduct towards a man of such a character. At this time one of the

chiefs cried out, 'I will bring my idols.' He felt the power of the truth of what Mr. S. had said to them; and the more so, when he put them in mind of the providence of God in saving his house by sending a shower of rain just in time to drown the fire on the top of it, and to show his power in saving his servants, according to his promise. As soon as they heard this, they were pricked to the heart; and the other chief, with the people of his village, promised to bring to him their idols at once; but as it was on the Sabbath morning, and the time when they should attend divine worship, he advised them to collect the idols all together, of both villages, and to bring them the next day; and so they all went into church, with thanksgivings to God, *the living God*, for what he had done.

On the next day it was indeed a great solemnity, and a real feast day, as the public and private idols were collected together. Before the fire was put under them, Mr. Starnink desired all the children of the two villages to be called together, to see, for the last time, the foolishness of their parents, and what was the end of their idols, that they might keep it in remembrance; and after the fire was put under them, the children were very merry, and began to dance and rejoice; and the parents joined their children, and confessed their foolishness before God and man. Certainly we may say, this is the Lord's doing, and it is marvellous in our eyes.

Mr. Kam, in another letter, dated the 10th January, observes, that at Ceram, on the southern coast of the island, God has, by the preaching of the gospel, been showering down his mercy, so that four villages, containing 2500 souls, have forsaken their idols. Two of the villages drowned their idols in the sea, and the other two burnt theirs in the fire. He further says, "We recently celebrated the Saviour's dying love, when a small number of real converts sat down with us (two of his brethren) at the Lord's table. We have therefore great hope that in this part of the Molucca islands our dear Redeemer shall see of the travail of his soul and shall be satisfied."

## JEWS' SOCIETY.

\* From the Seventeenth Report of this Society we make the following extracts:—

*Exertions in behalf of the Continental Jews.*

## FRANCE.

M. Rostan, of Paris, thus writes—

The report of the labours of your Society is gradually spreading, and has been the means of bringing us into connexion with several friends of Israel in this country. Thus the number of such as pray for the peace of Jerusalem increases from day to day; and Christians in France begin to be aware, that the peace of Israel is the peace of the earth.

In Metz also, where some thousands of Jews resided, a cheering prospect has opened, as appears by the following statement of Mr. R. Smith, who passed through that place on his return to England, and writes from Paris—

I had a Letter of Recommendation to the Minister of the Protestant Church in Metz, from whom I met with a most cordial reception. There are residing in the town a great number of Jews, perhaps more than in any town in France; and they appear, on the whole, more inclined to Christianity. The Protestant Minister, who is intimately acquainted with many of them, particularly with the Chief Rabbi, considers Metz as the place from whence light will go out among the Jews in France.

The affecting account, which the same Letter gives of the state of some of the Jews in the capital of France, is but too applicable, the Committee fear, to tens of thousands of that unhappy people:—

In Paris, there appear to be but very few Jews, proportionably to the size of this great city. They have two Synagogues, one of which I have been in; and it is certainly the neatest synagogue which I have ever seen: the singing was very fine; but, on the whole, the usual indifference prevailed. I asked one who stood near me several questions about the contents of the book which he held in his hand, containing prayers, psalms, &c. He replied, that it was nearly the same as was used by all Jews, but that "it amounted to nothing!" I sincerely believe that this is the case with many thousands of them—that at the very time they are babbling over their devotion, and many of them apparently with great earnestness and zeal, they do not believe that there is any thing in it.

## HOLLAND.

The Rev. A. S. Thelwall still continues his labours in Amsterdam: he states that all things are going on there "quietly and well."

## GERMANY.

*Frankfort*—From the Second Report of the Frankfort Society for promoting Christianity among the Jews, it appears that the cause

there is prospering. It is not a little gratifying to hear from those who have such opportunity for experiment and observation, that they "find the better-informed Israelites ready to receive any thing that can enlighten their understanding, and eager to read Tracts and New Testaments." And, although the Frankfort Society explicitly avows that its chief object has been to promote the general knowledge of Christianity among the Jews, rather than to aim at the instruction and conversion of individuals until some measures shall be taken for the maintenance of them, yet this one Report contains a gratifying account of Nine Baptisms that had already taken place; and adds, "Many more hopeful Israelites have also applied for baptism; but, for the reasons already specified, we have not been able to meet their wishes." That the efforts of this Society have not been ineffectual, in calling the attention of the Jews to the subject of Christianity, appears in a striking manner, from the latest communication which your committee have received from Frankfort, under date of December last: it appears that a considerable party of Jews have declared their intention openly to avow their opinions; and, if not to embrace Christianity, at least publicly to examine its pretensions.

Mr. Marc mentions the baptism of several Israelites at Frankfort, Elberfeld, and Stockham: among whom are Dr. Wolf and another eminent physician; also Dr. Goldman, with his whole family, and another Jew; the two latter having been awakened to inquire into the truth of Christianity by means of some of the London Society's publications.

Although it is an object to which, from the very constitution of your Society, no part of its funds can be appropriated; yet your Committee cannot help rejoicing, that the friends of Israel on the Continent are providing asylums for those Jews, who, by the open profession of Christianity, have literally suffered the loss of all things.

*Detmold*—The venerable Baron Blomberg thus writes—

Thanks be to God, we have not been left totally without a blessing. Seven proselytes, partly the fruit of Mr. Petri's journey to Hamburgh, partly recommended by others, have been forwarded by us to the Institution of Count Von der Recke. We have also in our neighbourhood several young Jews, and among them some Teachers, who have a cordial desire after Christianity; but, instead of encouraging, we are obliged to restrain them, until we see a way opened for their support: for, as soon as they have come to a determination to embrace Christianity, they are excluded and abandoned by their relatives, and left in utter poverty.



**Dresden**—Mr. Goldberg writes—

It has pleased the Lord to pour out upon the work, established for the salvation of Israel in this capital, an increased measure of His blessing. Fourteen persons of the Jewish Population, whom I have instructed and partly still instruct in the truths of Christianity, have been added to the flock of the Good Shepherd, who gave His life for them. The number of pupils in our Institution has increased.

**Leipsic**—Mr. Goldberg by desire of the Committee of the Dresden Society, visited Leipsic; and thus speaks of his proceedings and prospects in that place—

I went to the Inns where the Jews resort; and was soon convinced that these are the most suitable places for free intercourse with them, because there they have leisure to listen to instruction. I spent almost the whole day among them; and the Lord supplied me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the World; to call upon them to believe in Him; and to put Tracts into their hands, which are generally received with gratitude. Several Jews, indeed, who are still hostile to Christianity, curse both the Societies and Missionaries, whom they call impostors, and deceivers of their people, and endeavour to oppose their labours.

In a subsequent communication, Mr. Goldberg writes—

After my return to Dresden, the Christian Friend who had assisted me in distributing Tracts, wrote to me from Leipsic, as follows—"It is a pity that you left Leipsic so soon. Many Jews, who wished to call upon you, were grieved to learn that you were gone. Jews from Brody have requested your direction; being determined, if possible, to wait upon you at Dresden. I cannot be sufficiently thankful for the blessing which has attended your visit here. There never yet has been so great a stir among the Jews. Many, indeed, are angry; but that is no bad sign."

#### PRUSSIA.

The friends of the Society will remember the account given in the last Report of the two Jews of Berditchef, who, after a journey of 1300 miles, undertaken for the sole purpose of obtaining Christian Instruction, arrived at Berlin in the Autumn of the year 1822. It was then stated, that, after a due course of religious instruction, they had received baptism, and were learning the trade of book-binding. Your Committee have now the pleasure to add, that having for more than two years given the most satisfactory proofs of their sincerity, by consistent Christian con-

duct, and farther manifested the requisite disposition and qualifications, the Berlin Society have resolved to prepare and send them as Missionaries to their Jewish Brethren, and your Committee have engaged to make the necessary advances for their support and education.

In reference to Mr. Handes, the Missionary of the Berlin Society, Professor Tholuck writes, under date of the 4th of December—

Mr. Handes has returned from his late journey; and his verbal report of the result of his labours far exceeds our expectation, and calls for our devoutest gratitude. Consider only the following facts, and tell me, if they are not most encouraging; nay, I would almost say, unexampled. At R. our Missionary found access to the hearts of the Jews; not as if he had come to Jews, the enemies of the Lord Jesus, but as if he had come to brethren in Christ: the head of the Synagogue took such a liking to him, that he called him his dear Pastor; and allowed him every day to deliver addresses to the Jews in his house: during these addresses, the Jews sometimes shed tears, pressed the hands of the Missionary, and requested his prayers for them. At L. some Jews called upon Mr. Handes, and earnestly entreated him to prolong his stay with them; adding that they would, at their own expense, hire a room which would contain two hundred persons, where he might preach to them. At G. he held a meeting, professedly of Christians, in a large room; which was attended by all the Jews in the place, without exception.

#### POLAND.

In Poland your Society had, at the period of the last Report, four ordained Missionaries, the Rev. Messrs. M'Caul, Becker, Wendt, and Hoff: besides Mr. O'Neill, who had not received ordination: since that period, they have been joined by Messrs. Wermelskirk and Reichardt. During the last year, Messrs. M'Caul and Becker have been stationed at Warsaw, and Messrs. Wendt and Hoff at Petrikau.

Mr. M'Caul writes—

God is blessing our labours here, in a most wonderful manner. Our German Services in the Church are well attended. We have a Service on the Jewish Sabbath: we preach on that portion of the Law or the Prophets which has been read that day in the Synagogue. Besides this, we expound, on Tuesdays and Thursdays, a Chapter out of the Old Testament: this is especially intended for those Jews who have expressed a wish to be baptized. A Jewess had received instruction from me, and had remained equally firm against temptations and persecutions: as her family is rich and powerful, we thought it

would be well to secure for her the protection of his Imperial Highness, the Grand Duke Constantine: we therefore applied to him, through Colonel Fenshaw, and begged that he would condescend to be sponsor: to this application his Imperial Highness returned an answer in the affirmative; inviting us, at the same time, to perform the baptism at his palace in Belvidere.

The public sanction thus given to the Missionaries, by the highest Authority in the State, will be truly gratifying to the friends of the Society: not only as it affords the expectation of their receiving continued support and countenance; but as indicating that this Government, as well as others which have been noticed, is not altogether indifferent to the welfare of its Jewish Subjects. They will also appreciate the prospect of usefulness, which is opened by the institution of regular Services in a place where the Jewish Population is so numerous.

Before they quit the Polish Mission, your Committee would lay before you the testimony of Mr. Wermelskirk, as it is contained in a Letter written by himself in the month of September last, shortly after his arrival in Warsaw.

If there should yet be persons of opinion that a Jew cannot be thoroughly converted to God, or that little is doing among them, I would openly confess, from my own acquaintance with such changed characters, & knowledge of what I have witnessed in Holland, Germany, and the free towns therein, and in Poland, that such an opinion can only arise from ignorance. The New Testament has not been translated, nor Tracts circulated, in vain; nor have my Brother Missionaries laboured in vain. He, who has eyes to see, let him see! The accounts which have, from time to time, been transmitted to the Society from Poland, do by no means come up to the real state of things: what has been sent, therefore, must not only be fully credited, but be taken in the fullest sense.

#### FEMALE EDUCATION IN INDIA.

We have laid before our readers many interesting details respecting the commencement and progress of female education in India, chiefly, however, in Calcutta and its neighbourhood. We copy the following particulars from the communications of the Church Missionary Society's missionaries in the Madras station, as proofs that the benefit is not confined to one part of India, but that all that is wanted is sufficient funds to extend the boon throughout the whole peninsula. Mr. Schmid thus traces the rise of this promising enterprise:

"As soon as we arrived at Palamcottah, we directed our attention to the object of native-female education; and neglected no opportunity to admonish the natives, especially the native Christians, to care for the education of their daughters; which had the effect that two of our central school-boys requested me, with the consent of their parents, to give

them Tamil alphabets and spelling cards, in order to teach their sisters to read. But after it pleased God to bless our labours among our pupils in the seminary to the conversion of many, we were induced to establish at once a similar institution for native girls. The boys induced not less than twenty-five, mostly their own sisters, cousins, and neices, to wish to come to Palamcottah." A building having been prepared for their reception, Mr. Schmid says, "It was a pleasing scene to see our little girls walking to church in great order, cleanly dressed, and with cheerful countenances: many of them are attentive to divine things, their countenances have such an expression of satisfaction and happiness."

The number was soon increased, as appears from the following appeal, which Mr. Rhenius makes in their behalf:—"This female institution is an important undertaking. It will be a new era for this part of India. May Europe not be slack to answer this call upon its bounty! Ladies, I think, must feel particularly interested; and I trust that their hearts will be open to promote it. Let them reflect on the fact in all its bearings, that thirty native females, who were, by the common usage of the country, destined to be slaves to ignorance, superstition, irreligion and vice—and who would be neither able nor willing to fulfil the important duties of wives and mothers in such a manner as to ensure or promote true happiness—will now be brought up, on the contrary, in the light of the Gospel—will learn to be cleanly and orderly in their persons and in their houses—will receive proper ideas on right and wrong, on God and the Saviour, and on the present and future worlds—will learn to become sober, faithful, and affectionate wives and mothers—will be in the way to receive that change of mind and that true holiness, through the Spirit of God, without which none shall see the Lord. Let, then, our Christian friends in Europe rejoice in this small, though, in its consequences, vast beginning!" The female children are readily susceptible of kind instructions, and these instructions have not been bestowed without an early blessing and reward. Mr. Schmid gives the following pleasing view of the female children:—"Although the evil practices of the natives, and the bad inclinations of the human heart, especially envy, vanity, and covetousness, were often visible in several of our girls, yet the change, which both their exterior and interior have undergone in the short time that they have been with us, is very great. The evil inclinations of many of them disappeared quickly; and their very countenances, formerly so unmeaning and wild, became soon very sweet and lovely, and expressive of the happiness which they enjoyed."

#### INDIAN MISSIONS IN UPPER CANADA.

*Extracts from the First Report of the Canada Conference Missionary Society.*

*Improvement of the condition of the Indian Tribes.*

Of the natives, there are two bodies which present themselves, more especially to the benevolent consideration of the Christian public, viz. the six nations, and the tribes of the great Chippewa nation.

The Mohawks are the most leading tribe of the six nations; having been rendered more intelligent by some advantages of education. By British liberality, schools have been kept up in the Mohawk for many years, by which means principally, several have been matured to a state of intelligence and genius sufficiently to prove that the native mind is capable of virtues and excellences the most refined. These remain monuments of real greatness, amidst the depravity of a great part of the nation, who, by the destructive use of ardent



spirits, are hurried on to the dreadful precipice, which threatens their utter extinction. Nothing, in our opinion, can rescue this people, but the power of the gospel.

The Chippewa nation in its various tribes, is by far the most numerous. They spread out the whole length of the province, extending also far to the north. "Their tongue is said to be the most prevailing, and is held in such esteem, that the chiefs in every tribe must speak it in general councils;" and that, with a knowledge of this tongue, the traveller may pass through to the western ocean conversing with every nation.—The Mississaugahs, once a powerful tribe of the Chippewas, have been much reduced by former wars, and in latter times by the use of ardent spirits. Of this degraded tribe, more than 60 during the past year, have embraced the gospel, and such have been the changes wrought in their feelings and manners, as to be matter of astonishment to all who knew them; and of especial encouragement for the Society to persevere in their labors.

It is now about two years, since a school was commenced at the Upper Mohawk, where from twenty-five to thirty children have been taught to read in English. During the same time, a Sabbath School has been kept up, and well attended. Through the summer both schools have been prosperous; the Sabbath School on some occasions consisting of about sixty youths and children. The improvement of the school has been considerable, and some of the scholars give indications of superior capacity.

At this station, about one hundred adults of the Mississaugahs have their tents erected, with a view to afford their children the advantages of education; the principal chief of the tribe setting a suitable example, by encouraging his young wife to attend the school. A strong and increased desire is waked up in the youth, for learning to read; the following is an example: A few months since, a lad of about 17, having heard of the school at the Grand River, and prompted by a desire for education, set off on a journey of one hundred miles, to visit the place where Indians are taught to read. Being hospitably received by the Indian brethren, he entered the school, and is now making proficiency in his studies; and what is farther encouraging, he appears to have experienced a change, and begins to improve his gifts by prayer, in his native tongue.

Among the Muncey Indians, a tribe of the Delawares, on the river Thames, a school was opened in the month of May last. On the first of September it consisted of 15 scholars.

**Translations.**—For two years past, Dr. A. Hill, an intelligent Mohawk chief, has been engaged in the translation of the Evangelists, St. Matthew and St. Luke: and having corrected a former translation of St. Mark, and St. John; the whole are now nearly completed, and will be ready for the press in a short time. A princess of the same nation, well qualified for the work, it is understood, is engaged in the translation of the Acts of the Apostles; so that the six nations may hope, at no very distant period, to possess the invaluable treasure of the whole New Testament in the Mohawk language: a tongue which most of the six nations understand. A number of excellent hymns have also been lately translated by the doctor, and are now ready for printing. In this compilation, care

has been taken to select the most spiritual of our hymns, as well as to furnish variety; such as, for Evening, Morning, Sabbath, Sacramental, &c. When this book shall be in possession of our pious native brethren, we expect the melody of their devotions, already excellent, will be greatly improved, to the advantage of public worship, and for the advancement of personal piety.

**Native Teachers.**—Considerable hopes are entertained, that teachers and preachers from among the natives will be raised up, and prepared to carry instruction and the *word of life* to many nations of our vast wilderness. In this hope we are encouraged, from the fact that several promising and useful gifts have already appeared both among the Mohawks and Chippewas.

**Good effects of Religious Instruction.**—The peace and amity which prevail among the converted Indians, is proof of the happy effects of the gospel. Between the five Iroquois nations, (among whom the Mohawks have stood conspicuous,) and the great Chippewa nation, a deeply rooted animosity has existed for ages. This hostility was founded in the bloody wars which long prevailed, in a severe contest for the sovereignty of the great lakes. From that time the two great bodies never entered into confederacies,—never mingled in general councils, nor pitched their tents, nor held their festivals together. But since their christian profession, this animosity has ceased. The Mohawks who possess the fertile flats of the Grand River, have invited their Mississaugah brethren to occupy their lands and reside among them. They now both plant in the same fields, send their children to the same school, and worship in the same assembly.

On the river Canard, near Fort Malden, reside a portion of the Wyandots, about twenty of whom by the ministry of the Word have become pious, and remain an ornament to the Christian religion.

At Sandusky also, considerable successes have attended the mission. About two hundred have become pious; several have died in the triumphs of faith; the school of sixty children is quite prosperous, numbers of whom are reading in the Testament and English Reader, and others are writing. The girls are learning the economy of the house, and agriculture is flourishing. In fine, the condition of the Indians is in every respect more comfortable and happy by the introduction of the Gospel; so true is it, that "*godliness has promise of the life that now is, as well as that which is to come.*" 1 Tim. iv. 8.

A farmer who resides on the Indian Reservation, and who has witnessed the happy changes in his Indian neighbors, is now preparing an acre of ground with a view to sow it with wheat, the avails of which, he designs to apply towards the support of the mission.

FROM THE NEW-YORK OBSERVER.

#### TONAWANDA MISSION.

MESSRS. EDITORS,—

Your kindness in allowing the wants of the Tonawanda mission to be noticed in your paper, and the supply that notice procured for them, induce me to trouble you with a request to give the following extracts a place in your pages. They are from letters received from Mr. Bingham, the missionary

at Tonawanda, dated Feb. 26th, and March 9th, 1826.

"The present number of children is 17. We trust they will be permanent scholars. Within a few weeks we have had four scholars brought from Pagan families, and delivered up to us. I think the prejudices of the opposing party moderately decrease every year. A few weeks ago they appeared almost entirely subdued; but they have been recently revived by the visits of some white people opposed to missions, whose counsel it is believed, was not much to the interest of our school. We would not presume to prophesy, but if we may be permitted to calculate future success by what has already been gained, we may indulge a rational hope that the time is not far distant, when they will gradually fall in with the measures adopted for Indian reform. And may we not also hope that they will receive and fully embrace that Gospel.

"We trust the Lord has already begun to display his grace here, in answer to the prayers of his people, and brought some of these sons of the forest to a saving knowledge of the truth. On the first Sabbath in May last, three natives, two men and one woman, were baptized on a profession of faith; two of them in particular, appear to be lowly faithful Christians. The other is an old man whose mental powers are decaying, but still he seems to lean on Christ as his only support. On the 8th of this month, (February,) three more, one man and two women were baptized. The Sabbath following we had our second communion season with these dear disciples, who, but a short time since, were in Pagan darkness, practising according to the heathenish traditions of their ancestors. There are also several more, whose minds appear to be in a state of serious inquiry. A girl about fifteen years of age, had shown some desire to attend religious meetings, and had discontinued her attendance on their great festivals. At their last festival, in the month of January, she was urged by her grandmother to go with her sister, who was older than herself. She went, and was, I think, drawn into the dance; but in the course of half an hour she found means to escape, and went directly home, alone, a distance of six miles. She observed to her parents, that she was very sorry for what she had done, for she heard nothing good while she was there, but when she went to meeting, all she heard there was good.

*March 9th.* "One of our native brethren has been taken away by death. It was the old man, Father Parker. He left his testimony in favor of the christian religion. His soul was filled with joy, and that joy seemed heightened by the consideration of exchanging worlds on the Sabbath. He died on Sabbath morning, the 5th inst. We have a sister named Maria Smith, who joined us as an assistant from Ogden, a few months ago."

I would add, that the favors bestowed in consequence of the notice in your paper last fall, were forwarded to Tonawanda, and arrived most seasonably.

This interesting mission is located on Tonawanda creek, the first feeder of the Western canal. In consequence of this use of its waters, the fishing in the creek no longer affords the Tonawandas food. Christians who travel that way during the ensuing summer, will be much gratified by visiting the station, as it is only a few miles off the route of the canal. Tonawanda creek communicates with

Lake Erie near the extremity of the canal. Mr. Bingham has charge of the mission.

Any thing that the Lord may put it into the heart of his people to contribute for the support of this mission, will be received by the Rev. Charles G. Sommers, 39 Cedar Street; Rev. S. H. Cone, Bowery; Mr. Stokes, 155 Broadway; and Mr. W. Winterton, No. 1 Wall-street.

#### A FRIEND TO THE INDIANS.

#### AN ADDRESS TO THE CHRISTIAN PUBLIC,

*Especially to the Ministers and Members of the Presbyterian, Reformed Dutch, and Congregational Churches, throughout the United States, on the subject of the proposed Union between the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.*

(CONCLUDED.)

IV. The only remaining topic of the present discussion, is an enumeration of the reasons which have had weight in promoting the contemplated union.

These reasons are numerous, and might be urged at considerable length, and by many powerful considerations. They are simple, however, and easily understood, and commend themselves equally to the mind and heart.

##### 1. *The Board is unlimited in its design.*

It was originally intended to become a channel, in which the blessings of the Gospel might be conveyed to any part of the unevangelized world. All the pagan nations, whether residing upon our own continent or beyond the ocean, were regarded as within the scope of American beneficence. So far as resources should be afforded, and Providence should open the way to fields of missionary labour, the heralds of mercy were to proceed in every direction. And they have proceeded to the aboriginal tribes of our country;—to different places in Asia, remote from each other;—to Polynesia;—to South America;—and measures are taken to send others to Africa. This being the case, it would seem desirable, that those Christians who are united in their belief of essential doctrines, and who do not differ greatly in their views of church government, or in regard to the qualifications for admission to the holy ordinances of religion, should have their efforts concentrated in a work, which is large enough to employ the energies of all, and whose importance can never be adequately estimated. One society, with a respectable income, can certainly prosecute a work more vigorously, than two societies with the same income divided between them.

##### 2. *The operations of the Board are various.*

As the missionary cause is obliged to contend against the apathy, avarice, and prejudice of nominal Christians; the slander and intolerance of infidels and scoffers; and the remaining selfishness, and ignorance, and narrow views of many true disciples of our Lord; it becomes important that a missionary society should possess every advantage, which fair argument and unquestionable facts will furnish, for maintaining so arduous a struggle. In order to do this, it is necessary that the same society should have the charge of different missions, in remote regions, in diverse circumstances, and carrying forward numerous and di-



verse operations. All missions are not equally prosperous; all are not equally interesting; and it is according to the plan of God's administration, that we should not be able to foresee the immediate results of our labours. Discouragements are sometimes great and long continued. But when missionary stations are numerous, a part of them are almost always experiencing, one after another, peculiar tokens of the divine favour. The weak faith of timid Christians is thus kept from sinking; and the arms of the stronger are nerved for severer labour. That the greatest encouragement may be derived from success, however, it is necessary that each contributor should feel that his own contribution has aided somewhat in producing it. Who that patronized the mission at the Sandwich Islands, for instance, does not rejoice, that, in the merciful providence of his Heavenly Father, he was favoured with such an opportunity.

Among the infinitely varying predilections of men, individuals will be found, who wish to aid some missions in preference to others. This propensity, which is capable of producing valuable results, should be gratified, so far as it can be done without injury to the general cause. The fact, therefore, that a missionary society has under its care a variety of evangelical operations, and that it has labourers actually employed among heathens in different continents and islands, and among Mohammedans and Jews, will tend powerfully to attract notice, and to draw forth patronage. Indeed, the accurate observer of the rise and progress of religious charities in our country, will not hesitate to say, that the sending of missionaries from among ourselves for the conversion of idolaters in distant and populous regions of the earth, gave a greater impulse to Christian beneficence, than has been given in any other manner, and by all other evangelical exertions. In this way it has come to pass, that so much greater zeal has been felt, than ever before since the days of Elliot, for the salvation of the American aborigines. This was what led, more than any thing else, to the formation of Education Societies. When it was seen and felt, that the *field is the world*, and that labourers were imperiously demanded for every part of this immense field, the inquiry naturally arose, *How is our own country to be supplied with spiritual laborers? and what ought to be done to repair the moral desolations of our Zion?* The same effect has been produced in Great Britain, and by the same cause.

And, since it is perfectly natural, and perfectly justifiable, for contributors to missionary enterprises, especially for the most liberal and self-denying of these benefactors of mankind, to wish to *have some agency in all the good that is done*, how gratifying to one of these persons it must be, as he reads of the conversion of American Indians, and Sandwich Islanders, and Hindoos, or traces a missionary tract as it winds its way to the shores of the Caspian, or passes over the Gaults from the Coromandel coast, or casts a gleam of light upon the dark mind of the Polynesian savage, to reflect, that in all these works of mercy his humble offering had some share.

### 3. *The proposed union will save time and labour.*

This assertion is so obvious as to require little illustration. Two societies must have two executive committees, two secretaries, at least as many

assistant secretaries, two treasurers, and two sets of agents. Much of this labor may be saved by merging two institutions in one. To every person acquainted with the real state of things, this is a very weighty consideration. The man who attends an auxiliary missionary meeting once a year, at the expense of half a day's time, may regard it as a small matter to conduct missionary operations. But in point of fact it is a very arduous and difficult matter; and this should be well known and understood by the Christian public. It is not easy to find, in any city of the American union, a sufficient number of suitable men to form active and laborious committees for existing societies; men, who shall, amidst all their private and professional engagements, hold themselves ready to attend weekly meetings, or to be called together on any emergency. What then shall be said respecting those functionaries, whose whole time is demanded for their respective offices? How are men to be obtained, as a permanent thing, for these agencies in two institutions? Without saying any thing respecting the competency or incompetency of the present incumbents, it may be said boldly, that the American churches should see to it, that the best talents and attainments, which the country can furnish during all future years, have the charge of this momentous business. Let it be remembered, that as a people, we are in great want of able men for the management of public spirited measures; not because our country is destitute of such men, but because the stations which require them are very numerous, and are multiplying every day. Is one of our colleges in want of a President? or one of our theological seminaries in want of a Professor? A suitable man may perhaps be found by searching the land from one end to the other; but the difficulty lies in the fact, that in all probability, he cannot be spared from the station which he now occupies; and if he could, he would be called to half a dozen other important stations, if there were any hope of obtaining him. This state of things renders *economy in the employment of competent men*, a public and imperious duty.

There are those, who for want of knowledge on the subject, think that any man of good character for integrity, may be taken and coerced into these services. If such a course of proceeding were proper and just, who has this power of coercion? We may indeed find men in most of our cities, each of whom will say, "I am willing to give my *five hundred dollars a year*, or my *thousand dollars a year*, for religious charities;" and there are those, each of whom might add, "I am willing to *rise early, and sit up late, and eat the bread of carefulness*, that I may have the ability of doing this;" and yet each of these liberal men would feel compelled to add, "I cannot give my whole time, nor half my time, to any of these charitable objects, nor to all of them conjoined."

### 4. *The proposed union will also save expense.*

This is apparent from what has been already said. But when it is considered, that if two institutions, having the same object in view, continue their separate operations, there will be a necessity of sending agents from both to the same parts of the country; that in many instances, two journeys to the western wilderness will be required, where one would otherwise answer every purpose; and that the contingent expenses of two separate estab-

ishments must be defrayed;—it will appear, that this is a subject of no trifling consequence.

5. *There is no necessity that the two institutions should remain distinct.*

The members of both agree essentially in their views of Christian doctrine. They employ the same sort of men for missionaries;—men who were educated in the same schools, preach the same great truths in the same manner, are personally acquainted with each other, and are closely bound together by ties of friendship and of Christian affection. They rely upon the efficacy of a Saviour's blood for the pardon of their own sins; and they present to perishing men of all classes, the atonement of an Almighty Redeemer, applied by the new-creating Spirit as the only ground of hope, the only way to holiness and to God.

It is to be remembered also, that the patrons and supporters of both institutions, harmonize almost without an exception, in their religious belief. Many individuals send their contributions to both; and many others feel a deep interest in the success of both. In short, there is as perfect a union on this subject, among those who believe in experimental religion, as perhaps ever existed among so many individuals on any subject of common interest; a union, which will enable them to act together with the greatest cheerfulness and energy. If we can suppose, that the missionaries should hereafter cease to preach Jesus Christ and him crucified; and if they should preach any other Gospel than that which Paul preached; the support now derived from the Christian community would immediately fail.

6. *Such a union will remove the danger of collision.*

If these institutions should continue their separate existence and operations, there will be constant danger of interference;—a danger which no human wisdom, prudence, or piety can entirely obviate. Agents will proceed from each society to the same places, they will often arrive at the same time, or one immediately after another; the plans and measures of one will seem to thwart the designs and calculations of the other; and each will meet with many a severe repulse, both from ministers and people, as a consequence of the dread of this apprehended collision, or the dislike of repeated applications for the same object. It is to be presumed, that the conductors of both Societies will always be on harmonious terms; but can it be supposed that all the agents to be hereafter employed, will have such a share of the meekness of wisdom, as to give no offence in these difficult and constantly varying circumstances? And if the agents should be perfect, will not partizans arise for one society, who will plead with zeal for a particular mission, or a particular class of operations, to the disparagement of missions under the care of the other society? Will not extravagant encomiums of one provoke disadvantageous comparisons? And will not the efforts of both be thus weakened, and many individuals prevented from giving an efficient and systematic patronage to either? If the missionary exertions of the country should be increased, and the need of greater and still greater resources be felt, the evils here adverted to will be greatly augmented; and agents, instead of pleading the cause of a suffering world with boldness, will be timid and hesitating, lest they should seem to encroach upon the claims of a sister institution.

7. *This measure would greatly promote Christian affection.*

Union of effort in behalf of the heathen world, tends powerfully to increase brotherly love among those who are thus united. It brings them to be acquainted with the same individuals, acting as their agents and almoners. It fixes their minds on the same objects, and those of the highest interest. It multiplies the subjects of common concern. So far as benevolent feelings are called into action, the amiableness of the Christian character is apparent; and those who behold in each other the lineaments of their heavenly origin, will be the more closely drawn together, the more they are called to act in the same connexion, and for the accomplishment of the same purposes. This tendency of united counsels and efforts assumes a vast importance, when the rapidly increasing population of our country, and our extensive territory, and our capability of exerting a moral influence, are considered.

8. *Such a union is expected.*

There has been, for two years or more, an extensive and prevailing expectation of a union of the two Societies; and this expectation has been grounded on the propriety of such a measure. When the proposal was first intimated in print, it was done anonymously, by an editor not connected with either institution; and it was given forth as a rumor or suggestion. Yet this unofficial proposal was received with the utmost greediness; and much disappointment was expressed, that the union should be delayed for a single year. How much greater will be the disappointment, if such a union should now be prevented, after the proceedings which have been inserted at the commencement of these pages, and after the cordial approbation with which they have been greeted. Nor is this approbation confined to words. Communications have been received from a distance, stating that greater exertions would now be made, as the paralyzing effect of applications from two societies for the same object would no longer exist.

After these statements and remarks, the decision may cheerfully be left to the enlightened judgment and conscientious integrity of those to whom God has given a standing influence in the American churches. It may not be amiss, however, to add, that if the proposed union should not be sanctioned, very good and satisfactory reasons will be expected for declining it. The proposal was made with entire unanimity, after long consideration and prayerful attention, and with the approbation of many of the United Foreign Missionary Society. It was received with great cordiality, and the same unanimity with which it was made. The Christian public have regarded it with great favor, and it is generally hailed as the prelude to more efficient labors, and more extensive and liberal sacrifices, than our country has yet witnessed.

An explanation with reference to one or two subjects, which may seem to require it, will now be subjoined.

Some persons have supposed, that in case a union was formed, a stipulation would be made, in regard to the place where the executive business of the Board should be transacted. But this does not seem at all necessary. It is a subject which may safely be left to the wisdom of the Board in all succeeding times. Nothing is therefore said respecting it, in the above recited terms of union;



and it is a somewhat curious fact that there is not a single record, either in the doings of the Board, or of the Prudential Committee; which prescribes, or even mentions, the city, town, or state, in which the functionaries of the Board shall reside, or in which they shall transact their official business. So long, indeed, as advantages are derived from the Act of Incorporation, it will be necessary that the Board should have its Treasury, and the principal seat of its business in Massachusetts. Though these advantages are not small, and should not be rashly abandoned; yet, if greater advantages can be gained by a removal of the seat of business to any place without the limits of that state, than can be retained by its continuance there, the Board will doubtless be able to discern the fact, and will decide this question, like every other, with a solemn reference to what shall appear to be duty at the time.

It may be well to say, for the information of many, into whose hands these pages may fall, that it happened providentially, and without any peculiar attachment to place, or regard to personal considerations, that the business of the Board has been done in Boston. It should be added, however, that this providential disposition of the matter ought not to be disregarded for the following reasons.

Though New-York is the great emporium of our country, yet, as every merchant knows, there is six times, if not ten times as much direct intercourse between Boston and India, or the Sandwich Islands, as between New-York and the same places. There is also a regular commerce between Boston and the Levant; so that the missionary stations beyond sea are much more easily accessible from Boston, than from any other place in the United States. The same would be true with respect to any missions on the west and northwest coast of America, the western coast of Africa, the shores of the Persian gulf, the Malayan Archipelago, or any part of Polynesia. The foreign trade of New-York is principally with Europe, the West Indies, South America, and Mexico; whereas the foreign trade of Boston, though less in amount, is carried on with every part of the world; and of course, furnishes the means of conveying missionaries to almost every heathen country, and corresponding with them and supplying their necessities, after their respective stations are formed.

In this connexion it is proper to add, that the friends of missions in Massachusetts have made larger contributions of time and money for sending the Gospel to the heathen nations, and to the destitute of our own country, than the inhabitants of any other state in the Union; and that there are in Boston contributors to these objects, whose unceasing liberality is thought to be not inferior to that of any equal number of men, in similar circumstances, even in Great Britain, or any other part of Christendom. These facts are mentioned merely for the sake of communicating information, and not at all for the sake of blazoning the charitable deeds of men, who would much rather humble themselves that they have done so little, than look with exultation upon what divine grace has enabled them to do. It may be hoped that the time is not distant, when the whole American community will engage, with a zeal equally diffused and pervading every part, in these works of heavenly beneficence. Even then, Massachusetts,

considering her dense population and her wealth, will be able to hold a respectable standing, though she should be surpassed by some of the more highly favored States of the Republic.

No anxiety need be felt on this subject. The Committee of the United Foreign Missionary Society frankly declared in the deliberations at Northampton, that they had no other wish respecting it, than that it should always be left to the wisdom of the Board. They added, that the other great religious charities, which have the seat of their operations in the city of New-York, require as much labor and care, as can be commanded at present for these services.

It may seem that a brief history of the operations of the Board to the present time, and of the origin and progress of the United Foreign Missionary Society, with an account of the engagements of both institutions, and of the present state of the missions under their care, should form a part of this document. But it will appear, on reflection, that such an addition would have swelled these pages too much. As the periodical publications of both Societies have presented these topics much in detail, and as these details are copied into many other papers, the necessity of inserting them here is removed.

The preceding statements, explanations, and arguments, are respectfully laid before the Christian public, with earnest prayers that all, who shall be called to act with reference to this subject, may be guided by wisdom from above, and that the glory of God and the salvation of souls may be promoted by the result of their deliberations.

WM. REED,

LEONARD WOODS,

JEREMIAH EVARTS,

SAMUEL HUBBARD,

WARREN FAY,

WM. M'MURRAY,

JOSEPH M'ELROY,

WM. W. PHILLIPS,

EBENEZER MASON,

ZECHARIAH LEWIS,

MOSES ALLEN,

SIDNEY E. MORSE,

February, 1826.

*Prudential Committee of the  
A. B. C. F. M.*

*Executive Committee of the  
U. F. M. S.*

FROM THE LONDON BAPTIST MAGAZINE.

### THE MINISTER'S WIFE.

"If I were to be married at all," exclaimed a lively girl, a few days ago, "I should like above all men to have a minister."

I said nothing at the time. I was led to meditate afterwards upon the condition of a minister's wife; and some ideas occurred to me which I thought might be useful to some of the readers of the Magazine.

A minister's wife certainly occupies a post of considerable importance. Much of her husband's comfort, and much of his usefulness depends upon her. If she be kind, it will contribute to his cheerfulness; if she be zealous, it will invigorate his exertions; if she be eminently spiritual, it will cherish those feelings in his mind which are congenial with his office. But if unhappily, she should take no interest in his work, do nothing to help him, say nothing to animate him; if she should consider his books as her rivals, treat his studies as his amusements, regard his public services merely

as scenes which he must pass through to retain his situation, and feel no anxiety that they should be performed with the best of his abilities; if, in a word, she do not love him as a minister, and love his work as the work of Christ; she will grieve his spirit; hinder his usefulness, and have much to answer for at the last day.

But I have learned by experience that arduous stations are not always enviable; and I very much suspect that there is nothing very enviable in the responsible situation of the wife of a minister.

When any unpleasantness has arisen between a pastor and his people, I have observed, that censure has almost invariably been thrown upon his wife. It is true, disputes do arise, and removals do take place, in churches in which the minister has no wife: but if he have one, she is a most convenient object for all superfluous blame. The evil must have originated somewhere; its source, the complainants well know, *cannot* be in themselves! far, far away be so unnatural a supposition; nor is it likely that their minister (good man) would err so strangely, if he had no bad adviser; the whole must, undoubtedly originate with his wife. Ministers' wives are certainly liable to occasion mischief in churches, as well as others; but I believe much more blame has been generally attached to them in times of commotion than they have deserved.

The minister's wife is expected to be a pattern of every good work; a sort of fable woman in all active duty; and an imperturbable recipient of all inconveniences. Now, if she should happen to possess all the best qualities of a female in perfection, and without any alloy, so much the better for herself, and for her husband; but I know not what right the people have to require it.

But the minister's wife has to meet with many difficulties and privations, which ought to excite the respectful sympathy of all who value the ministerial office. Her comfort is in many things, necessarily sacrificed to the usefulness of her husband. She will have to complain, in many cases unavoidably, that she has but little of his company. His engagements often call him from home; or, if he be in the house, call him from her. At other times, he is probably in an agitated hurried state, his nervous energy is exhausted by study or preaching, and an irritability, equally distressing to him and to her ensues. Troubles, which his people do not see, press down his spirits; the burden weighs most heavily when he is removed from public excitement; but she sees it, and is necessarily rendered unhappy by it.

And who does not know that the good coat which the minister deems it his duty to wear, is not always a just criterion of the state of his wife's wardrobe? and that the external appearance of respectability which they both endeavor to preserve, for the sake of the cause in which they are engaged, is often maintained by the most painful effort, and the most rigid self-denial? How often does a female in this situation, lament that she is shut out from advantages which, in another station, she might enjoy; and that her husband is precluded from acquiring those comforts for present use, and those supplies for the future, which, in other departments of life, his industry and talents would procure! He holds himself a sort of martyr; thinks of the importance of his labors, and of the views with which he devoted himself to the

work; anticipates his Master's smile; and says, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." This in him, is heroic; but his being a hero, does not constitute his wife a heroine. Perhaps she would prefer leaving heroism to others; but, if she do not possess some considerable degree of this scarce quality, she is likely to spend many sorrowful hours, in thinking of the wants of herself and of her children, of the difficulties she experiences while her husband is living, and of the penury she may expect when he is dead.

Though, at first sight, it may seem a very gratifying thing to bear the name of a man who is applauded and loved, it is, on these accounts desirable that Christian females should well consider what they are doing when they ally themselves for life to the pastors of our churches.—Thorns surround the rose, however beautiful it may be; and the attractive good is mingled with substantial evil. It is important, also, that ministers, in making choice of partners, should reckon among the most indispensable qualifications, a readiness to sacrifice comfort, peace, and wealth, to the glory of Christ, and the general advantage. And above all, it is incumbent on the churches to bear in mind the very delicate situation of a female so circumstanced, and to do every thing practicable to compensate for its inconveniences. A minister's wife, who fulfils well the multifarious duties required of her, is worthy of double honor, and should be treated with peculiar tenderness and respect; for the religious public may consider it certain, she has many things to endure, by no means pleasant, even when blessed with an affectionate husband, and surrounded by a considerate and grateful people. X.

We have inserted this paper, because its tendency is to make ministers cautious in the choice of their companions in life; and females considerate as to the motives which induce them to marry ministers of the gospel. The fact however is, that there are difficulties in every situation, and though the wives of ministers may have some peculiar to their station, they have not more than those of tradesmen, &c. &c. Let ministers and their wives be willing to "endure all things for the elect's sake," and they may be useful, honorable, and happy.—Ed.

*Pennsylvania Missionary Society.*—A society with this title was organized in Philadelphia, on the 7th ult. A constitution was adopted, and officers were chosen; Robert Ralston, Esq. President. But the most pleasing part of the intelligence, says the *Philadelphian*, remains to be told; after the society was organized, the following form of a subscription was drawn, viz. "The subscribers agree to pay annually to the Treasurer of the Pennsylvania Missionary Society, the sums annexed to their names, until they shall give him notice of their intention to withdraw either in whole, or in part, the said subscription."

Fourteen persons then subscribed nine hundred and one dollars, to be paid by them annually. This is a good beginning, and we hope it may be but the beginning of good and glorious exertion in this city and commonwealth in the missionary cause.



**RELIGIOUS INTELLIGENCER.**

NEW-HAVEN, APRIL 3, 1826.

**COLLEGE IN OHIO.**

The General Assembly of Ohio, at their present session, have incorporated sundry individuals, to be a Board of Trustees for the Western Reserve College.

This College, it appears, is to be located in the township of Hudson, Portage Co. "It is to be erected, (says the Western Recorder,) on a plan sufficiently extensive to afford facilities for ordinary College instruction, with the privilege of adding when circumstances shall admit of it, departments for the prosecution of any or all of the liberal professions.

"This institution bids fair to exert an important influence on a surrounding country, which at present is not distinguished either for literary or religious privileges." We have witnessed the wilderness putting forth its buds, and already surpassing in progress all rules of vegetation, yet we did not look quite yet for its blossoms. The silent language of such a movement is,—we have cleared the forest since we left you, built us cities, accumulated wealth, and now we want institutions for the instruction of our sons.

**CONNECTICUT SUNDAY SCHOOL UNION.**

The annual meeting of the Connecticut Sunday School Union will be held in this city, on the first Thursday in May,—the day succeeding the General Election. Arrangements have been made, to make the occasion an interesting one to the friends of Sabbath Schools.

It is important that auxiliaries to the Union that have not sent in their Reports, should forward them to the Secretary without delay, that they may appear in the annual Report of the Society. The Secretary Mr. Williams, having removed to the city of New-York, communications may be forwarded to the Rev. Thomas F. Davies, who has been appointed by the Managers, Secretary pro tem.

**"GIVE AND IT SHALL BE GIVEN UNTO YOU."**

A Female Benevolent Society in Missouri, soon after they were organized, gave from their scanty funds ten dollars to the mission family that were going to the Osage Indians.

"Some doubtless thought," says the Report, "this small expression of our good will to the children of the forest was actually giving our money away; but it did not so occur. The promise 'Give and it shall be given unto you,' was strikingly verified. This small donation was the means of making our Society known in Philadelphia, as one of the young ladies belonging to the Missionary family wrote immediately to that city, where she had been an active member of the Female Sunday School Union. The result was, we received from that Society, a donation in books for our schools double the amount of ten dollars. From the same Society we would also gratefully acknowledge the receipt of a very valuable present in hymns, tracts and tickets, the following year."

In 1823, the same Society constituted their pastor,

the Rev. Mr. Robinson, a life member of the American Education Society by the payment of \$40.

"Such are the ways of Divine providence, that we have been doubly repaid for our mere expression of attachment to the cause of Divine truth, in Mr. R.'s procuring from Boston and Andover, a Sabbath School Library. This small library we cannot but view as the harbinger of good; and humbly hope it will prove a lasting blessing to the rising generation."

**REVIVALS OF RELIGION.****REVIVAL IN CHARLESTON, S. C.**

We noticed in our last the prospect of a revival in Charleston. The Wesleyan Journal says—

"Very lately there have been some reviving indications of better times to the Churches in this city. In the Independent and Presbyterian churches, there has been an unusual stir about this way, for some weeks past. Meetings for the benefit of anxious persons have been very frequent; and in many instances they have been peculiarly blessed. Not a few, principally young persons, are enquiring earnestly the way to Zion; and we have heard of as many as twenty of them, who profess a lively hope in Christ.

"The Baptist Church also, notwithstanding its great loss in the death of Dr. Furman, is, if we are well informed, far from being in a declining state. Several are expected soon to join this Church, and probably it will be one of its expected pastor's first performances to enlarge the pale of his communion.

"Among ourselves, ten or twelve whites, and twice as many coloured members, have been added to the Church since the Conference year began. There does not appear, however, any thing unusual in our congregations generally. Abroad through the Conference District, as with us, the preachers have but lately entered on their work. We trust they soon shall see the tender buds put forth, and reap in due season, an abundant harvest. Let them feel that they are labourers 'in God's husbandry,' 'in God's vineyard'—let them be devoted to the work as 'labourers together with God,' and their humble, prayerful, earnest efforts shall not be in vain."

The teachers of a Sabbath School say—

"Long have we been mourning over the cold and listless state of our School, unable to discover any mercy drops falling on this garden of our Lord. Our labours seemed to be lost—we believed (considering our advantages) it would be more tolerable for Sodom and Gomorrah in the day of judgment than for us. But the Lord, 'who hears the young raven's' cry, has heard our prayer—and in the present revival of God's work in this church, we can number sixteen or eighteen among us, who deeply feel the operation of God's Holy Spirit in their hearts."

The name of Utica, we perceive, is found in the list of revivals mentioned in the last Recorder & Telegraph. A work of Grace has indeed commenced in this village with energy and power: but we would not be too forward in speaking of it at the present time; for how soon does the most favourable state of things disappear, when Chris-

tiags, instead of continuing to pour out their earnest supplications for blessings on those who are ready to perish, begin to rejoice, to grow light-hearted, and to spend their time in talking about the greatness of the work? Utica, perhaps, has never before seen a time more full of interest than the present: but let us look at the thousands who are still perishing; and remember that, in proportion as the work continues to deepen and extend itself, is the danger that multitudes will be found to harden themselves more and more in iniquity, till their case shall become hopeless. Immense consequences are attached to the existing state of things.

We rejoice at what has been done for us: but let us do so with trembling. Let the Christians of this place remember where their strength lies; let them look at the desolations that yet remain; and be humble and prayerful. And may they not hope also, that their distant friends will remember them at a throne of Mercy.

Whitesborough is once more visited with a powerful revival. At Rome and Western, the work is again increasing and extending itself. Norway, and a part of Russia, are now witnessing in a considerable degree, the descent of the same blessing; and in Otisco, a town near Skeneateles, a revival has been for some time going on with power. We have also heard favorable accounts from Buffalo, and from Canandaigua.

Many interesting and heart cheering circumstances might be mentioned in relation to the places above named: but it would be improper to detail them at the present time. We hope to be favoured in due season, with communications on the subject.—*Western Recorder*.

The intelligence from Homer will be found still interesting by the following extract of a letter from Elder Bennett, dated,

HOMER, March 19, 1826.

This day has been a good day to the church with which I have the honour to stand connected. Eleven were baptized, and five others, who had been previously baptized, were added to the church. To see sixteen, the most of them sprightly youth, in the most solemn manner, deliberately giving themselves to God, and to the church by his will, was a most pleasing sight. Among them one child who gave good evidence of a change of heart, only nine years old, and small of his age.—Does it not illustrate the Saviour's words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Another was a woman about 37 years of age, who has lost the use of one leg entirely. She went down into the water very cheerfully upon one crutch, while I supported her upon the other side, as she was raised up out of the water, she said, "I thank God for this privilege." It seemed the lame leaped like an hart, and that God made the widow's heart to sing for joy.

There have been 44 added to the church by baptism in all, and about fifteen by letter. I intend to give you some more account of the work at some future day; at present it appears as favourable as it has done. I devoutly pray that we may see greater things than these. My health has gradually improved during the winter, but I am far from being as healthy as formerly.—*Baptist Register*.

By a letter from Connecticut, of the 2d inst. we are informed that in Suffield seventy-two have been added by baptism to the church in that place in about seven months. *ib.*

#### REVIVAL IN BURLINGTON, (VT.)

DEAR SIR,—There is at present prevailing, and has for some time past prevailed, a revival of religion in this place. Grateful as notices of this kind are known to be to God's people, I have for some time doubted the expediency of generally making them public; but as this place has never been visited with a *general* out-pouring of God's spirit—unless the present may be called such—and as there are many circumstances in the history and condition of the Calvinistic Church here, which have turned the eyes of the religious community distinctly upon us, I have been requested to furnish a brief statement of facts relating to the revival, in the hope of farther directing the prayers of the pious towards this place.

This work evidently commenced in answer to prayer; and what is perhaps peculiar, the pious *abroad* were praying for us when few here were found to pray for themselves. It provoked our zeal, as well as humbled us, to be told at an early stage of this work, that the people of God in neighbouring towns "were praying for Burlington."—Only a very few of God's people here were at first moved. Yet, strange to tell! sinners were awakened in considerable numbers, and it was one of the common confessions, by which professors afterwards appealed to and melted each others hearts, "*The Revival has caught us all asleep!*"

Another feature which is worth mentioning perhaps, is this—that professed Christians did not in general *feel*, until they began to engage in duty. They were convinced: began to labour, and were *revived* (as they called it) afterwards.

There has indeed been praying amongst us—a great amount of praying—and in this, as usual, pious females have been decidedly in the advance. Many female prayer-meetings, we have reason to think, have been held for this express object; and it has been incidentally known, that private prayer has been so intense in some instance, as to deprive the individual of sleep and even of strength. Visiting, extra preaching, conferences, and meetings for religious inquiry, have all been attended to, and still are with a good degree of faithfulness. These means, with the stated ordinances of public worship, have had a manifest and very pleasing effect. The operations of the Spirit upon its subjects, have been marked with mildness, rationality, and a constant exhibition of the encouragement *to use means*.

The work has been the most moderate and silent of any I have yet witnessed. We know not, however, that it is on that account the less a desirable work: For some reasons, and some peculiar perhaps to this place, it is the more to be prized, and its continuance the more to be sought.

The hopeful subjects of this revival, since Nov. last, are between 60 and 70: of whom 44 have already united with the church, besides a considerable accession by letter, in consequence of the same excitement. For us, these are considered "great things;" and in the humble hope that the blessing may be long continued, this people earnestly invite the attention and solicit the prayers of the people of God.



It will be natural for our friends abroad to inquire whether this revival has had any visible effect upon the College? If an increased desire for its spiritual welfare among God's people, and a decided stand for the cause of revivals with its officers and students, together with some special fruits, may be called such an effect, we can answer the question in the affirmative. At the time the excitement commenced in town, however, the students were on the point of dispersing for the winter vacation, and engaged in teaching school; many of them have not yet returned. It is pleasing to be able to say, that before this dispersion, one of the tutors became a decided subject of regenerating grace, and that in the town of *Georgia* where he has spent the winter, he has been the apparent instrument of a powerful work of the Holy Spirit. There being no clergyman in the place, this person deemed it his duty to commence holding conferences, which he did at first in his father's house;—and the consequence has already been, a greater public good than he could have expected to effect in a whole life, remaining ignorant of the grace of God.

There is a considerable proportion of pious pupils now in this college, and its prospects, if not forgotten by God's people, may be considered as truly flattering. Yours, &c. REUBEN SMITH.

*Burlington, March 7th, 1826.*

*Recorder and Tel.*

A letter from Berkshire County, dated March 19th, says, "The work goes on powerfully at Williamstown—particularly in the College. Seventeen or eighteen only, it is thought, remain unconverted, out of the 95 perhaps, that are now present.—In Lanesborough a revival has commenced, and is principally confined, as yet, to the *Episcopal* society—where there has been a considerable number of hopeful conversions."—*ib.*

The Brunswick Herald gives an account of the late revival in Greene, Me. from which it appears that, since the work commenced, 68 have been added to the Baptist church in that town, and 14 others who reside there, have united with the Free Will Baptist church in Lewiston.—*ib.*

*Extract of a letter from Rev. JOHN M. ELLIS, to a friend in Boston, dated Kaskaskia, Illinois, Jan. 30, 1826. Communicated for the Recorder & Telegraph.*

My lot is cast for the present at Kaskaskia and St. Genevieve; the former on this, and the latter on the opposite side of the River Mississippi.—Both are old French towns, with many French inhabitants still remaining; but in Kaskaskia particularly, the Americans have gained the ascendancy, and we have as good a circle of society as you will meet with almost any where in New England. And also at St. Genevieve, I find as kind agreeable and friendly people, as I have ever found, or ever wish to find. You would be delighted to see with what eagerness they come together to hear the gospel. And the idea of having the institutions of religion *permanently* established and regularly administered, seems to the pious of different denominations, I had almost said, as life from the dead. The most happy spirit, not only of toleration, but of liberality prevails;

—and they are anxious to be formed into *one church*, and commemorate the Saviour's love together. I cannot but regard this country as the place where the great Head of the church designs to exemplify the true spirit of Christianity in a peculiar manner, by thus bringing its members from all its different branches into such circumstances, that a union is almost unavoidable. When they thus become acquainted—come around the throne of grace together—meet together at the Lord's table—they begin really to feel that the ground of former prejudices was altogether too slight to interrupt *for a moment*, the happy communion of those who are to be the representatives on earth of the peace and the blessedness of heaven;—much less to be the cause of mutual animosity and incurable alienation. And the effect on the world is obvious.

On the whole, I am more and more interested in this country; I know not what would induce me to return to New England—so much is to be done here for the Redeemer's cause, and so encouraging seems the prospect of success.

**THE WORK GOES ON.**—A respectable gentleman, who left Virginia a few weeks since, informs us that Col. Smith, an old revolutionary officer, and a member of the Methodist church, lately residing in Sussex county, Va. died about the 20th of February, leaving directions in his will for the emancipation of all his slaves, 70 or 80 in number, and bequeathing 5 or 6 thousand dollars to defray the expense of transporting them to the African colony.—*N. Y. Obs.*

#### IMPORTANT MEASURE.

The manner in which slavery shall be extirpated from our land, has long been an interesting problem to the people of the United States. Its repugnance to the first principles of our Constitution, and to the benevolent spirit of the Christianity which we profess, is so manifest, that one can rarely be found who will vindicate its continuance on any other ground than that insurmountable difficulties oppose its removal. If then some way is devised in which its extinction may be effected, every friend of justice, and of our favored land, must rejoice, and unite in grateful acknowledgments of obligation to those by whom such a measure is matured.

As a step towards the accomplishment of so desirable a purpose, the society of Friends has for itself established regulations restricting the practice of slave-holding among its members; and the Reformed Presbyterian denomination has pursued a similar course. This wise and benevolent example, we rejoice to notice, is in the way of being followed by other religious sects. By the notices subjoined it will be seen that a commencement has now been made on the part of the Methodist Episcopal Church, and we trust the period is not distant when the denominations not yet embraced will emulate these bright examples.

The Methodist Church numbers little short of one hundred and fifty thousand white members, in the slave-holding sections of the Union: and should the proposition of the Cambridge Circuit be adopted by the General Conference, it will form an era in our moral history, and shed a lustre on that body not soon to be rivalled.

In quoting the resolutions on which the preceding remarks are predicated, we cannot refrain from expressing our warm approbation of the tone in which they, as well as their introductory observations, are expressed. The Cambridge mentioned, we presume to be that in Maryland, Eastern shore.—*N. Y. Rel. Chron.*

Cambridge, March 5th, 1826.

DEAR BROTHER,—At a meeting of the quarterly Conference of this circuit, held in this place, on the 18th of February last, the following resolutions were unanimously adopted; according to one of which you will perceive, it devolves on me as a duty, to forward them to you for an insertion in your paper, if you think it prudent and consistent with your plan.

I deem it a duty at the same time to inform you that the Conference, in passing the annexed resolutions, were actuated not only with a sincere desire of meliorating the condition of that unfortunate and degraded class of fellow-beings, (by compelling those who may hereafter become members of our church, to manumit them) but from a full conviction, that the auspicious moment has arrived, when the Methodist Church (one of the most numerous and extensive in the Union,) is bound to rise in all her majesty, and put an end to slavery as far as her influence extends.

Viewing it as we do, in all its horrors; often compelled to hear the heart-rending groans of parents torn from children, of husbands from their wives; seeing them driven through our streets with their clanking irons, or crowded together in the hold of a small vessel, when locked down, respiration becomes laborious and almost impossible: we should do violence, not only to our own feelings, but to every principle of humanity and religion, were we to refrain from lifting up our voices like a trumpet, against the abominable sin of slavery. Another inducement was this: believing that such propositions, coming from a slave holding state, might have some influence in rousing those who are similarly situated. If, from these considerations you can feel at liberty to publish the resolutions, you will particularly gratify a number of your readers here; and perhaps subserve the cause of humanity.

Yours respectfully,

JAMES BRYAN.

At a meeting of the Quarterly Conference of Cambridge circuit, held in Cambridge on the 18th of February, 1826, the following resolutions were unanimously adopted:

*Resolved*, That in the opinion of this Conference, slavery is not only a national evil, but a most evident violation of the fundamental principles of christianity; which inculcates that we "do unto all men as we would they should do unto us."

*Resolved*, That in the opinion of this Conference, the united exertions of the Methodist Episcopal Church, would do much towards the abolition of slavery in the United States.

*Resolved*, That in the opinion of this Conference, there is a most glaring inconsistency in the discipline of our church, which compels official members to manumit their slaves or forfeit their official stations, while lay members are exempt from such obligation.

*Resolved*, That we will use our utmost exertions, to get the next General Conference to pass a law, preventing any person whatever from becoming a

member of our church, who refuses to manumit his slaves; where the laws of the state in which he lives allow him so to do.

*Resolved*, That a petition to the next General Conference for such a law, be proposed and presented to the members of this circuit for signatures.

*Resolved*, That with the most heart-felt joy, we do applaud our Brethren of the northern and eastern states, who have nobly declared by their acts, that a slave cannot breathe amongst them.

*Resolved*, That those gentlemen of the south, who have nobly sacrificed self-interest at the shrine of justice and humanity, by liberating their slaves for the purpose of sending them to the land of their fathers, deserve the praise and admiration of every philanthropist.

*Resolved*, That we do most cordially approve of the plan proposed by the American Colonization Society of colonizing the people of color in Africa.

*Resolved*, That the editor of the Religious Messenger be requested to publish the above resolutions—and that copies of the same be sent to the different circuits in the Philadelphia Conference, with a request that they will co operate with us in petitioning the next General Conference for the above law. On order of the Conference.

JAMES BRYAN, Secretary.

*American Bible Society*.—The Treasurer of the American Bible Society, has acknowledged the receipt of \$5001 63 during the month of February 1826. The issues from the society's Depository during the same period, were Bibles, 1633; Testaments 1811: total 3434.—Value, \$2176 92.

#### PREMIUM FOR A TRACT ON CHRISTIAN EDUCATION.

The Committee of the American Tract Society have received another premium of fifty dollars to be awarded by the Publishing Committee, to the writer of the best Tract entitled "*Christian Education*," which shall be presented for their examination, on or before the first day of July, 1826, and shall not exceed 20 pages in length. The manuscript should be addressed to Mr. William A. Hallock, Corresponding Secretary of the American Tract Society, No. 87, Nassau street, New-York; and each accompanied by an envelope containing the name of the writer. No envelope will be opened, except the one accompanying the manuscript to which the premium is awarded. The manuscripts will all be considered as at the disposal of the Committee, to be published at their discretion, unless the writers direct otherwise.

The benevolent individual, by whom the premium for a Tract on this very important subject, is placed at the disposal of the Committee, has defined the object he had in view, in the following manner:

"I have long been impressed with the importance of correct principles in the government of a family; but now that I have become a parent, the subject presses upon my mind with additional force. It appears to me, that professed Christians have not given this subject that reflection which its importance demands, or there would not be so much diversity in their opinions and their practice. One professedly Christian parent, of high



standing, thinks it proper to educate his children just as the world educate theirs; and therefore expends large sums upon them, that they may have all the accomplishments of the day. Another thinks this course of conduct wrong; and is grieved because his Christian brother is training up his children in the way of the world. One thinks it proper to permit his children to attend the places of public amusement, and he is ready with his reasons. Another thinks differently. And as the authority of both is sometimes quoted, no small difficulty arises.

"I have thought that something might be written, in the inviting form of a Tract, embracing the *main principles of a Christian Education*, which, by its general diffusion, might influence many minds; and thus produce a greater uniformity of practice among the professed disciples of Christ. With these views I have been induced to place at your disposal 50 dollars. If the appearance of such a Tract shall do any thing towards preparing the rising generation to enter upon the active duties of life, with more enlarged and consistent views of Christian Character and Christian obligation, and to render them more constant and devoted in their labours to promote the cause of Christ, than it has been the happiness of their fathers to be, I shall be abundantly rewarded.

#### A FRIEND TO YOUTH AND RELIGIOUS TRACTS."

The members of the Publishing Committee, residing in New-York, it will be recollected, are

REV. JAMES MILNOR, D. D.

REV. GARDINER SPRING, D. D.

REV. JOHN KNOX, D. D.

REV. CHARLES G. SOMMERS.

FROM THE RECORDER AND TELEGRAPH.

#### A FACT.

MESSRS. EDITORS,—Having recently read your remarks on "waiting God's time," I send you the following statement of a fact as an illustration of their correctness and importance.

A few years since, in a season of awakening and revival among the people with whom I am connected, we had a very solemn and interesting meeting on the evening of New Year's day.—There was quite a general and powerful excitement. Several persons obtained a hope, and many were very deeply impressed with a sense of their guilt and danger, though a remarkable stillness and order were maintained during the public exercises; when these were closed, and the benediction had been pronounced, very few, if any, seemed disposed to leave the house. Several of the brethren then prayed and addressed the people, who were yet unwilling to disperse. I then entered into free inquiries and conversation with some of the anxious; but soon heard a middle aged man conversing with two young persons who stood near me. He said, "It would be happy indeed, if God should give us a new heart *this year*; but we must wait God's time. We cannot change our hearts ourselves. We are wholly dependent on God for a new heart." I then turned to him, and said, "sir, *when* is God's time? He says it is *now*—'Now is the accepted time. Behold, *now* is the day of salvation.' Yes, *to-day*, this evening; and is he not now visiting us by his Spirit and grace; and will you provoke him by *delay*, and

say we must wait God's time. How do you know, but before another year, another day, or even hour, you may be beyond time and beyond the reach of mercy—your probationary state closed forever?" He was silent.

The next day he called upon me in very great distress of mind. He then told me that he was much awakened several years before, in a time of revival in the town of B. where he then resided. But as he could not change his heart, he concluded to read the Bible, pray for a new heart, and "wait God's time." Upon this conclusion, his conviction and anxiety left him, and he soon relapsed into his former stupidity; "and I was as stupid," said he, "when conversing with those young women last night, when you spoke to me, as ever I was, notwithstanding all I had seen and heard; but your first remark cut me to the heart; I then clearly saw my guilt and danger, nor have I had a moment's rest since."—He then added, "I fear my day of grace is gone, and I must perish forever." I conversed with him some time; and he went away in deep distress of soul.

After two days he called on me again; on his entering the room I observed a remarkable change of countenance. It seemed distinctly to speak the language of peace and joy within. He was then "rejoicing in hope." He told me that he obtained hope of pardon and renovation of heart the evening before; and then said I have had no peace of mind, nor sleep, before last night, since I was brought to realize my moral condition when you spoke to me at the meeting on New Year's eve. A short time after, he made a public profession of religion, together with his wife and more than twenty others; and his profession, in the judgment of charity, has been followed by a Christian life and conversation. He is now a deacon of a Congregational church in this vicinity, sustains a fair Christian character, and is a useful man in his office. He often speaks in strong terms of disapprobation, of the illusive sentiment and the dangerous opiate of "waiting God's time" in the great concerns of religion. T.

#### Obituary.

DIED,—In this city, Charlotte, daughter of Dr. Timothy P. Beers, aged 2 years.

At Oxford, on the 8th ult. Mrs. Lorena Meigs, wife of Samuel Meigs, Esq. and daughter of the late David Tomlinson, Esq. aged 33.

At Sumpterville, (S. C.) on the 19th Jan. Mr. Harpin Hotchkiss, aged 32, of Wolcott, Con. son of Mr. Timothy Hotchkiss.

At Cheshire, on the 18th ult. Mr. William Parker, aged 74.

At Hamden, on the 29th ult. Bennet B. Kingsley, youngest son of Capt. Samuel B. Kingsley, aged 4.

At Brookfield, on the 23d ult. Mrs. Lucy M. Holly, wife of Mr. Daniel Holly, aged 43. Although she was taken in the midst of her days, it is believed that the great end of life was accomplished. In her christian walk she was exemplary, and her death was such as to evince the reality of her profession to all beholders.—"Let me die the death of the righteous, and let my last end be like his."—Communicated.

At Washington Christopher Rankin, member of Congress from the State of Mississippi.

At Canaan, Mr. Abijah Bennet, 74.

At Harwinton, Conn. Miss Sally Hinsdale, aged 23, daughter of Capt. Roswell Hinsdale.

At Canton, Capt. Asber Humphreys, 68.

At Enfield, Col. Amos Alden, 81.

## POETRY.

## WHAT IS FAITH?

Faith is the Christian's prop,  
Whereon his sorrows lean,  
It is "the substance of his hope,  
His proof of things unseen."  
It is the anchor of his soul,  
When tempests rage and billows roll.  
Faith is the polar star,  
That guides the Christian's bark;  
Directs his wand'ring when afar,  
To reach the holy ark.  
It points his course where'er he roam,  
And safely leads the pilgrim home.  
Faith is the rainbow's form,  
Hung on the brow of heaven;  
The glory of the passing storm,  
The pledge of mercy given.  
It is the bright triumphal arch  
Through which the saints to glory march.  
Faith is the mountain rock,  
Whose summit towers on high;  
Secure above the tempest's shock,  
An inmate of the sky.  
Fix'd on a prize of greater worth,  
It views with scorn the things of earth.  
The faith that works by love,  
And purifies the heart,  
A foretaste of the joys above  
To mortals can impart.  
The Christian's faith is simply this—  
*A passport to immortal bliss.*

F.

## SWEARING.

It is not easy to perceive what pleasure can arise from the empty sound of senseless interjections; or what superior entertainment can spring from the profane sound of *Cock, Devil, Damn, Curse*, than from the sound of wax, wafers, pens, or any other words of the same number of syllables. It is not easy to perceive what profit is annexed to it. Whatever fortune may be made by perjury I believe there never was a man who made his by swearing. It often happens that men pay for swearing, but it seldom happens that they are paid for it.—Does any man receive promotion because he is a notable blusterer? Or is any man advanced to dignity because he is expert at profane swearing? Never. Low must be the character which such impertinence will not degrade. Inexcusable therefore must be the practice which has neither reason nor passion to support it.—The drunkard has his cups; the hypocrite his sanctity; the satirist his revenge; the ambitious man his preferments; the miser his gold; but the common swearer has nothing; he is a fool at large; he sells his soul for naught, and drudges in the services of the devil gratis. Swearing is void of all plea. It is not the native offspring of the soul, not interwoven with the texture of the body, nor any how allied to our fear. For as a great man [Tillotson] expresses it, though some pour out oaths as they were natural, yet no man was ever born of a swearing constitution. But it is a custom, a low and paltry custom, picked up by low and paltry spirits,

who have no sense of honor, no regard to decency, but are forced to substitute some rhapsody of nonsense.—Hence the silliness of the practice can only be equalled by the silliness of those who adopt it.

## MIRTH AND CHEERFULNESS.

Mirth is short and transient—cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy; on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

When I see withered leaves drop from the trees in the beginning of Autumn, just such, thinks I, is the friendship of the world. While the sap of maintenance lasts, my friends swarm in abundance; but in the Winter of my need they leave me naked. He is a happy man that hath a true friend in his need; but he is more truly happy that hath no need of his friend.

## A FABLE.

[From Berkley's Minute Philosopher.]

Once upon a time the government of the north being vacant, the Prince of the power of the air convened a council in hell; wherein, upon competition between two demons of rank, it was determined they should both make trial of their abilities, and he should succeed, who did most mischief. One made his appearance in the shape of Gunpowder, the other in that of Brandy. The former was a declared enemy, and roared with a terrible noise, which made folks afraid and put them on their guard. The other passed as a friend and physician through the world, disguised himself with sweets, and perfumes, and drugs—made his way into the ladies' cabinets, and the apothecaries' shops, and under the notion of helping digestion, comforting the spirits, and cheering the heart, produced direct contrary effects; and having insensibly thrown great numbers of human kind into a fatal decay, was found to people hell and the grave so fast, as to merit the government which he still possesses.

## FENELON.

"In one of his charitable walks, (says the Cardinal Maury,) Fenelon met a peasant, still young, but plunged in the deepest affliction. He had recently lost a cow, the only support of his indigent family. Fenelon attempted to comfort him, and by giving him money to buy another, alleviated his sorrow; still he had lost his own cow, and the tear continued to fall. Pursuing his journey, Fenelon found the very cow, which was the object of so much affliction; and like the good shepherd, he himself drove it back before him, in a dark night, to the young man's cottage. This, (says the Cardinal,) is perhaps the finest trait in Fenelon's life; we be to those who read it without being affected. The virtues of Fenelon give his history something of the nature of romance, but his name will never die. The Fleminders bless his memory, and call him the good archbishop."

*Terms of the Intelligencer.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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